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The Friendly Endeavor

Volume 5, Number 1.

PORTLAND, OREGON.

January, 1926.

DO YOU WANT THE FRIENDLY ENDEAVOR IN 1926?

Of course you do. And what's more, you're going to get it if—all the societies will help carry the financial end. Now just look through the paper and see the number of advertisements and the names of the advertisers. These men have promised to run their ads every month this year just to make the paper go.

The success of the paper last year was largely due in a financial way to help of our business men. The success for 1926 is largely assured by these same men and a few other contributors. We certainly feel grateful to them and hope the readers will patronize them. While these men have done a great deal for us we cannot ask them to do it all, so it is up to the societies to do the rest.

We want to run the paper on just a little different plan this year. Instead of having individual subscribers, we are asking each society to give a lump sum to help in financing the paper. The paper will then be mailed in a bundle to some person in the society who will see that every family in the Christian Endeavor gets a paper. We believe that this will eliminate a lot of trouble all around.

The amount which we are asking each society to give is on the average less than was given by subscriptions last year, so you see it is not costing your society as much as it did before. You may raise this amount by individual subscriptions or by any other means you choose in your society, but send us only the name of the one to whom you wish the bundle of papers sent. We want every one to have a paper and we think that this is the best way for them to get it.

There may be some of our readers who would like to have an individual copy sent to their homes, and if this is true kindly send seventy-five cents (75c) to Emil Swanson, 327 E. 52d. St., Portland, Oregon., and a copy will be mailed to you every month.

The lesson plans will be arranged by Bell Badley this year and will be of a little different type from those of last year. Emil Swanson will be the associate editor for the coming year.

Below is a list of the societies and the amount we are asking each one to give. Please make a desperate effort to raise your quota and show the business men that you are as much interested in the paper as they are. Will the president of each society please attend to this at once and send the money to Walter P. Lee, 2235 N. 5th St., Salem, Ore.? Don't fail to send the name of the person in the society to whom you wish the papers mailed.

The amount assigned to each society is the minimum that we expect. If you can possibly give more, you will be doing the paper a great service. Please consider this seriously as the paper is doing its best to further the cause of our Lord Jesus Christ.

Society	Quota
First Friends (Portland)	\$ 18.00
Piedmont	12.00
Lents	8.00
Highland (Salem)	10.00
South Salem	8.00
Rosedale	4.00
Scotts Mills	12.00
Newberg	8.50
Chehalem Center	6.00
Springbrook	8.00
Sherwood	2.50
Middleton	2.50
Tacoma	8.00
Rainier Heights	4.00
Quilcene	2.50
Entiat	8.00
Boise	4.00
Star	10.00
Greenleaf	15.00
Melba	6.00
Total	\$157.00

NOTICE.

To the president of each society: Please attend to this matter of finances immediately.

WALTER P. LEE,
Business Manager.

PACIFIC COLLEGE NOW STANDARDIZED

After years of struggle by Dr. Levi T. Pennington, President of Pacific College, and other friends of the college, that institution has won the right to be placed in the list of standardized colleges. The news of the victory was received in a recent telegram from President Pennington who has been in the east presenting the claims of the college to the United States Bureau of Standardization.

We rejoice with Pacific and feel sure this is the beginning of a great growth of this Quaker college in the west.

WALTER P. LEE.

THE DEITY OF CHRIST

Edward Mott

A paper read at the Conference of the Oregon State Holiness Association held in Portland, Oregon, December 1-3, 1925.

The subject assigned to me is, I think, the most important in all Christian theology, because if Jesus was not God, all that follows in the doctrines of the Gospel could have no force; in fact there would be no Christian doctrine. It is the heart of all theology. If the view of the modernist regarding Christ were to hold the chief place in the thought of the day then the Gospel loses its appeal as the means of salvation, for Christ, the Son of God, is the heart of that Gospel. With a humanized Christ as the chief personage in the message, men will have little to do, for he could have no greater power than man already possesses. Man, lost, feels his need of an omnipotent Saviour, mighty to save because He is the eternal God, possessing the attributes of Deity. Further,

only such a Christ is able to become the true Mediator with powers reaching to the throne of the Infinite and thus able to make a sufficient atonement for our sin.

It is all important at the outset to give full force to the consideration that respect must be given to the claims made by Christ in respect to this matter. If all men regard Him as the ideal man and worthy of completest confidence, then what he asserts of himself must be accepted as truth; else he is far from an ideal being. Every reader of the Gospel realizes that he made claims of a very extraordinary character. A careful examination of these assertions of our Lord will lead us to the conclusion that he regarded himself to be, in a unique sense, the Son of God, one entirely apart from that ordinary sonship which is based on the creative act of God, and further, from that sonship into which we enter through adoption into the family of God.

We call attention to the language Jesus uses in John 3:16 in which He refers to Himself as the "only begotten Son of God." No other being has ever been thus exalted, for there is clearly stated here the fact of Christ's equality with the Father in nature or substance; such must be the inference from the term "begotten" in contrast to the creative or the adoptive sense. This is borne out by the words used in John 6:46 where Jesus declares, "Not that any man hath seen the Father, save He which is of God, He hath seen the Father."

In this connection we have another very significant expression found in John 8:42: "I proceeded forth and came forth from the Father." Because He came forth from the Father He could unhesitatingly say "not any man hath seen the Father save the Son." If He were man, merely, His language here would, I submit, have no meaning or force whatsoever and could only be regarded as the ravings of an unbalanced mind. This association of Himself with the Father in a sense not claimed by any man carries with it a sense of equality, and therefore of Deity.

This He was understood to claim by the Jews and on this charge (that He made Himself the Son of God) they demanded that He be crucified. This we find in John 5:18: "Therefore the Jews sought the more to kill Him, because not only had He broken the Sabbath, but said also that God was His Father, making Himself equal with God." It is inconceivable that Jesus would allow this conception of His statements to be accepted if it were not true that He was indeed the Son of God and therefore equal with Him.

Let us now take another aspect of the case. Jesus, in His examination by Pilate, confidently asserts an eternal kingship and kingdom. Pilate would have no interest in the charge that He made Himself to be the Son of God, except as he may have feared to offend the Jews in matters of their law, but he was greatly concerned with the charge that Jesus was the king of the

Jews, for in this matter he was brought into touch with an aspect of the case that related to Rome. "Art thou a king then?" he asks Christ and receives the reply, "Thou sayest that I am a king," a statement of affirmation. But what was the nature of His kingship? Jesus explains: "My kingdom is not of this world—but now is my kingdom not from hence." In other words, his kingdom is from heaven, an eternal kingdom; and being an eternal kingdom he was the king eternal, even God himself.

Jesus asserts his eternity in unequivocal language when he declared "Before Abraham was I am," a statement which can be interpreted in no other sense than that of an eternal existence. He was eternally the great "I AM," and as such was God, for no other being possesses eternity. In Christ's prayer for His disciples as recorded in the seventeenth of John, He prays: "And now, O Father, glorify thou me with Thine own self with the glory which I had with Thee before the world was." Could any mortal man make such an assertion with any sense of propriety, for no construction can be placed upon it but that Jesus had a pre-existence before the world was. Unless we accept the Arian heresy that Christ was a created being, brought into existence just prior to the creation of the world, for which we find no authority in Scripture, then we must believe him to have had an eternal existence.

(to be continued.)

CHRISTIAN ENDEAVOR TOPICS FOR JANUARY

Jan. 10, 1926.

Topic: How is Prohibition Succeeding? Prov. 23: 29-32.

Some Bible Hints.

The woeful wail of liquor sellers is good evidence that prohibition is succeeding (v. 29.)

Wine has always been dangerous, but bootleg liquor is almost certain death (v. 32.)

Prohibition has succeeded in taking the glamor out of drinking, abolishing the saloon, and saving millions of boys (v. 31.)

Prohibition has helped industry, eliminating much idleness, and increasing efficiency (v. 30.)

Suggestive Thoughts

The shutting off of the liquor supply turned two billion dollars into useful channels. People spend money on clothes and food.

Prohibition has banished blue Monday and the grouchy foreman, because Saturday speeas are things of the past. Working conditions are better and output is larger.

The great majority of the people are supporters of the prohibition law and refuse to bring liquor back. The drink-lovers are few and noisy. By and by they will die off.

The amount of whiskey withdrawn from bond in 1924 was 99 per cent less than in 1917. That is some success. Beer, too, has practically disappeared.

A Few Illustrations

"Bill," cried a voice, "I'm free." Bill looked around and found a friend who had been a drunkard. Since prohibition came he had got rid of the habit and was free.

It took many years to eliminate the slave trade. To drive drink from the world will take time. But the battle is against liquor, and if we fight on we shall win.

The increased demand for more new homes is a result of prohibition. People have more money to spend on homes.

To Think About

Why must we keep on fighting drink? Do you see more drunks than formerly?

Why should buyers of bootleg booze be prosecuted also?

A Cluster of Quotations

In Connecticut a man who drives a motor car is considered drunk and punished, if he takes one drink of liquor. Public safety on the roads is going to banish booze.—Anon.

Before prohibition thousands of industrial workers were day in, day out, in a condition of mild intoxication. This class is largely a thing of the past.—Charles Sumner Bird.

The bootlegger is a criminal who will even murder any one who stands in his way; but the bootlegger could not exist if respectable men refused to buy from him.—Charles Sumner Bird.

We are getting rid of bread lines and poor farms. In some states poor farms are now agricultural experiment stations. Prohibition is the cause.—A. J. Philpott.

—Selected.

Jan. 24, 1926.

Topic: Why and How Should We Send Christianity to Latin America. Jer. 31: 31-34.

Some Bible Hints

Latin America needs a new deal. The type of gospel brought by Catholic priests has failed (v. 31.)

The old method was ceremony, picture, image, which serves its day and then must pass before growing intelligence (v. 32.)

The new method is the inward, Christ in the heart, believed in, obeyed, lived in daily life (v. 33.)

Teaching-time is still here, and we must teach until the lesson is deeply learned and Christ is known to all (v. 34.)

Honduras at Our Door

We have often said here at the Mission that we could not go to Honduras because of the revolution there and consequently the closed frontiers, but Honduras has come to our doors. There are hundreds and hundreds of emigrados or men of the defeated party that are filling our frontier towns and cities. They are called "Liberals", anti-romanists. Many of them are endeavoring to understand the Gospel. We wanted to go to Honduras but in the providence of God, Honduras has come to us.

Recently we received a wire from Santa Fe, Honduras, saying that families were in the road fleeing from Oco-tepeque and we at once sent out to

meet them all out mules that were left in Chiquimula. We are preparing lodging for them.

In Copan there have been no meetings since February and the benches have been destroyed by the anti-evangelical party. The foreign mission offering of that church was stolen. Two of the mission mules have been taken from Gracias.

It is published that no one can enter Honduras now who intends to start a new religious center. We have ten years of sowing the Word in that republic. How transcendent the opportunity.

To Think About.

What is our responsibility for Latin America?

What is our church doing for Latin America? What do I know about missions in Latin America? Why?

—Selected

Jan. 17, 1926.

Topic: Great Ideas That Have Spurred People to Action. Isa. 6: 1-8; 2 Sam. 7: 1-3.

Some Bible Hints.

The most powerful incentive to action in the world is a vision of God. We get it by meditation (v. 1.)

A sense of sin and lack is often the first step to transformation of life. Do we really know ourselves in the light of God? (v. 5.)

A vision of human need creates a desire to help. This lies behind all missionary enterprise (v. 8.)

David wanted to give God the best, and from this arose his idea of building a temple that made history (2 Sam. 7:2.)

Suggestive Thoughts.

Henry Ford had the idea of making an automobile so cheap that working men could buy one. His faith conquered, but not without struggle.

The idea of sending messages by cable across the Atlantic captured the imagination of Cyrus Field and spurred him to attempt what seemed the impossible.

Many of our great ideas are God-inspired. This is His method of making progress.

No great attempt at anything ever really fails. Some one learns something from it that enables him to succeed.

A Few Illustrations

Lincoln's great idea of a united nation not only made him great, but also made America great. For this ideal he died.

Hudson Taylor's idea of bringing the gospel to inland China led to the organization of the China Inland Mission. One man's faith accomplished almost a miracle.

General Booth's idea of going to the submerged masses with the gospel created the Salvation Army. His idea was more than a wish. It led to action.

Dr. Francis E. Clark's idea of a society in the church that would train the young people to do church work, created the Christian Endeavor society. God uses the thoughts of men to advance His Kingdom.

To Think About.

What are some great ideas developed in our time?

Was the League of Nations a great idea?

How is the idea of a warless world growing?

A Cluster of Quotations.

It is the men that do one thing in this world that come to the front. To keep a gun from scattering put in a single shot.—F. W. Field.

A great purpose is cumulative, and, like a magnet, attracts all that is kindred in life.—Marden.

The day when a man can successfully drive a dozen callings abreast is past. Concentration is the keynote of the century.—A. L. Wallace.

It is a grander thing to be nobly remembered than to be nobly born.—Anon

—Selected

Jan. 31, 1926.

Topic: The Call The Claims and The Conquest of the Church. Acts. 13: 1-3; Heb. 10: 24-25; 1 Thess. 1: 1-10.

"I have prayed for thee, that thy faith fail not." The church has ministered tremendously to our faith. The Bible, the repository of objects of faith, has been taught to us by the church. In Sunday School we have come to understand the Bible itself. From the pulpit we have received inspired or illumined interpretation of God's Word. Of course faith means much more than this, but without going further the Church has brought God's word to us, explained it to us, applied it to us, and led us to accept it and embody it and love it and live it. The debt we owe is to pass this glorious faith on to others.

"Not forsaking the assembling of ourselves together." When we speak of the Church, we often think especially of the services of song and sermon and prayer, the seasons of testimony, the revival meetings, in short, the times of being blessed en masse. The hundreds, perhaps thousands, of times some of us have done this, total a tremendous mass of blessing. We can never repay this debt, but we ought always to be inciting others to attend these glorious services of worship and salvation.

To Think About.

How does our church call us to labor? What does our church claim to be?

How can we help our church to win victories?

—Selected

Feb. 7, 1926.

Topic: What Does Christian Endeavor Mean to Me? Matt. 20: 25-28; (Christian Endeavor Day—Decision Day.)

Have you ever systematically calculated the various by-products of the Christian Endeavor? Could you not testify to the following:

Christian Endeavor has helped me: 1. In my speaking. I have learned to express my thoughts by taking part in the meetings. With preparation I am able to give a short talk on a subject and conform to good usage of English, to present a subject so that my hearers get the thought I am trying to give.

2. In my singing. From my Junior Christian Endeavor days on to the present time we sing many songs in the

services. Even though I may not sing beautifully, I am free to sing as best I can and feel free because I will not be criticized. There are often special numbers asked for, and several members render these which is good training.

3. In conducting a meeting. I find in observing those who are deprived of Christian Endeavor that I have a freedom in appearing before a group of people that I never would have had but for Christian Endeavor.

4. In knowledge of parliamentary usage. The attendance of the business meetings has made me accustomed to the generally accepted rules observed in carrying on business. The correct phraseology is not easily acquired unless one is in the habit of hearing it used.

5. In discipline. While I may have intended to read my Bible and pray daily, I do not believe I would have adhered to the habit so closely while I was growing up if I had not taken the pledge. Many times the thought of the pledge has kept me in this.

BELL G. BADLEY.

NEW YEAR'S SERMON.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.—Deut. 11: 10-12.

Egypt under the Shepherd Kings; the land of the Nile with its league wide channel, carrying treasurers of moisture from the Abyssinian highlands. Egypt with its soil productive above the favored places of the earth; the land from which God had withheld the blessing of rain; the land where much labor was required for raising and moving the waters of the Nile to the fields—lest the corn fail and the people perish. A land of great opulence and deep poverty. At its top the Pharaohs—at the bottom the lash-scarred back of Israel.

To those at the bottom it had for centuries been a land of slavery; theirs had been the labor of watering the fields, husbanding their abundant yield and providing bricks for the storehouses. Theirs had been the hunger, the misery and the shame of a subject race; theirs the backs that bore the burdens—and the stripes. But God had brought them out; He had raised up Moses—and Aaron—He had wrought signs and wonders; He had opened the Red Sea for them, and had closed it on the Egyptians; Moses had sung his song of deliverance (Ex. 15: 1-19.)

All that was two score years ago; the men of that day had feared to go over and take the land of God's promise; had feared to trust Him. Now they have perished for their unbelief; the new generation has come up to Jordan; Moses is giving his parting word: "The land whither thou goest to possess it is not as Egypt" not a land of ceaseless labor against great odds; nor of a mo-

notonous flatness and merciless heat, but "a land of hills and valleys" watered by God's own rain; not a land ruled by the Pharaohs, but "a land that the Lord careth for—the eyes of the LORD are always upon it from the beginning of the year even unto the end of the year;" under the eyes of Him who had chosen them for His Own.

Just over there—beyond Jordan—are the hills and valleys of Caanan—"the promised land": Abram had been there and had heard the Lord say "All the land which thou seest, to thee will I give it and to thy seed forever." Gen. 13:15. Thus God had given it; it was theirs to accept from Him. As long as they remained in the wilderness the grapes in the valley of Eschol would profit them nothing. Behind were the hardships of Egypt and the desert; ahead—Caanan.

"On the tenth day of the first month" they crossed the Jordan; inherited the promise; claimed the land. Jos. 4:19. Today the same God who delivered them from Egypt, and from the wanderings in the wilderness, has delivered us who are saved, from spiritual Egypt and stands ready to deliver us from any wilderness experience that we may be in.

Back of us is the old way of sin—the bondage of the flesh; ahead is spiritual Caanan, the promised land of Holiness. We know of the good fruit of the land; we have seen them in the lives of the saints who dwell there; they who have eaten the Spiritual honey and drank the milk, have satisfied themselves with grapes and pomegranates while the Lord fought their battles. Truly a land where such men dwell must have the "eyes of the Lord upon it from the beginning of the year even unto the end of the year."

The Children of Israel entered Caanan in the first month of the year 1451 B. C. 3377 years have passed since then and here it is the first month of 1926 A. D. We are looking over into our Caanan with its fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22). It was lack of faith that kept them out; it is the same that has kept us out so far. Let us now, this very first month, cross our Jordan, move into God's promised land of Holiness and trust Him to fight our battles. Let us ask and believe Him for the mighty heart cleanser—the Holy Ghost, that our lives may be victorious; that God, through an abundance of the "fruit of the Spirit," may be truly glorified in us during 1926. Amen.

ARCHIE J. TATTEN,
Sherwood, Oregon.

S. O. S.

The society editor needs a little more cooperation from some of the society correspondents. The notes should reach her by the 15th of each month in order that we may get the paper out on time. "A word to the wise is sufficient."

EDITOR.

To have only outside religion is to have one-sided religion. True religion has two sides—the outside and the inside.

OREGON CHRISTIAN ENDEAVOR

(The facts for this sketch of Christian Endeavor history have been gleaned entirely from the secretary's book except what the author knew of recent history.)

1899-1926

Twenty-six years have passed since the Christian Endeavor Union of Oregon Yearly Meeting was formed. On June 23, 1899, the Endeavorers met in Newberg to organize. A Constitution was adopted and officers elected. Sarah B. Cash was the first president. During the first year emphasis was laid on systematic giving, the Quiet Hour and giving to missions, \$100 being pledged to the missionary work of the church.

During the ensuing years the routine business was carried on. Committees were appointed occasionally to formulate a constructive program for the Yearly Meeting Union, and rallies were held during the year at the various Quarterly Meetings to sustain and promote interest in the Christian Endeavor Union.

Some of the prominent workers of those years were: Gertrude Lamb, Ed. Tozier, Marguerite Elliot, Ethel Cox, Nellie Paulsen, Ella Macy, Mary Cammack, and Walter Miles. There were others but space forbids a longer list. A few years later we find the names of Gertrude Cook, Harvey Wright, Blanche Ford Pickering, and Maude Haworth. Again the list might be lengthened. Perhaps some of the older Endeavorers who read this will remember these workers.

In 1905 our own Bell Badley, who has done so much for Oregon Yearly Meeting Christian Endeavorer, made her debut into Yearly Meeting work as Quarterly Meeting Superintendent. She has been active in Christian Endeavor work ever since. It was she who carried the burden of editing "A Friendly Endeavor" during the first three years of its existence.

In 1910 Lents society was reported at Yearly Meeting for the first time.

In 1912 our "Conference Father," Chester A. Hadley, became Quarterly Meeting Superintendent of Portland Quarter and the next year was given the office of Superintendent for the Yearly Meeting Christian Endeavor. After two years service he was followed by Lesta Cook Bates. Again in 1915 Chester Hadley took the helm, for another two years.

In 1917 the first plans of a Summer Vacation Conference were presented to the Endeavorers. These plans were proposed by the Ministerial Conference.

J. Emil Swanson, who has been so faithful in all he was asked to do and more, became president in 1917. He is now our Associate Editor for "A Friendly Endeavor."

A mid-winter convention was held during the winter of 1918 at First Friends church, Portland, Oregon. At this convention the question of a Yearly Meeting Christian Endeavor paper was first presented. A committee was appointed to investigate and act in accordance with facts brought out by investigation. Again the Summer Conference was presented, and after discussion a committee was appointed to ascertain the desire of the societies and work with the Executive committee in making def-

inite plans, if it was deemed advisable to have the Conference.

At Yearly Meeting the following spring the report of this committee was accepted and the first Summer Conference was announced, to be held at Twin Rocks (then Oceanlake Park) August 21-31, 1918.

Chester A. Hadley was again given the presidency. The matter of a Christian Endeavor paper was again presented but was not actually started until a Publication Board was formed at the Oceanlake Conference in August of the same year.

The Conference of the summer of 1918 is a memorable time in Oregon Yearly Meeting Christian Endeavor history. Despite inconvenience of living, cooking, and rain the group who attended voted that that should be the first of a series of annual conferences. God honored their faith and purpose and they are blessed in great measure.

In 1919 the Summer Conference was held at Newberg in the college buildings. Again it was voted to continue the Conferences.

1920 found the Conference at Newport in the Irwin Hotel. Another gracious time of refreshing in the Lord and digging deeper in His Word was afforded the young people of our societies as well as to citizens of the town of Newport. Souls knelt at the altar and prayed through to peace and purity. Some felt a call to special work for the Lord.

Newport claimed the Conference again in 1921. The classes and meetings were held in the Baptist church. The program was full and rich. Besides the excellent classes, L. Clarkson Hinshaw brought an inspirational address each day, and William Kirby held the evangelistic services in the evening. God was manifestly present and souls were definitely blessed.

At Yearly Meeting in 1922 L. Clarkson Hinshaw was elected as General Superintendent of Christian Endeavor and J. Emil Swanson president. The Conference for 1923 was announced to be at Bar View.

As these Conferences grew a concern as to a permanent location developed to such an extent that action was taken. Some property at Twin Rocks was given to the Endeavorers on condition of improvement, and some additional lots were purchased. The Conference at Bar View first started the plan of selling shares to help improve this property.

In 1923 Walter Lee, our present president, took office. Since 1923 Conferences have been held at Twin Rocks, each year seeing an advance in improvements and attendance. One year the time during the morning was spent in clearing part of the land. All those who helped wield the axe and mattock will no doubt always feel a real interest in the Conference. Last year saw a permanent kitchen move on the Conference grounds by the untiring efforts of some of our interested members.

There is no need of saying more about the last Conference for everyone knows the story of the blessings and riches which came to the lives of the Endeavorers while there. May everyone keep the vision received there.

Oregon Yearly Meeting Christian Endeavor now has 19 societies with 388 active members. It may seem that this sketch of Christian Endeavor history

has contained a good deal of review of the Conferences, yet Conference is one of the big things in our Christian Endeavor program and it is hoped it may be the means of pushing other phases of our Christian Endeavor work.

This brings Oregon Yearly Meeting Christian Endeavor history up to date but we are still making history. May it be worth writing down as the history of the past has been!

Let us look at the work before us this year. It consists of Conference, raising our missionary money which goes through the channels of the church, pushing the work in our own societies, and "The Friendly Endeavor."

As we look over the past does it not challenge us to greater effort, greater sacrifice and greater dependence on God that Oregon Yearly Meeting Christian Endeavor Union may help promote spirituality, and the spread of the gospel, thus being of real value to the church?

PROBLEM CORNER

Problem 4

Multiply the number of baskets of food left over after the feeding of the four thousand by the number of men who had a certain woman to wife, and divide the result by the number of times in a day we should forgive one who trespasses against us, adding the number of measures of meal into which a woman put leaven, and the number of years Aeneas had been sick of the palsy. From this subtract the number of parts into which the soldiers divided the garments of Jesus. You have the number of the chapter in John's Gospel. Which is it?

Problem 5

An orator! But his voice
Was neither soft nor mellow.
With angry call denounced St. Paul
"A pestilential fellow."
Who was he?

Problem 6

A great king once had seventy foes,
He cut of their thumbs and their great toes,
A sure retribution followed his sin,
He had the same punishment given to him.
What was his name?

Answers to last Month's Problems

Problem 1. Matt. 6.
Problem 2. Shimei-1; Kings 2:36-46.
Problem 3. Bezaleel and Aholiab—Ex. 38:22-23.

NOTICE

Miss Clarice Morford, 1200 Mississippi Ave., Portland, Oregon, has been appointed Christian Endeavor Superintendent of Portland Quarterly Meeting by the executive committee to fill the unexpired term of Carrol Tamplin who has gone to the mission field. Miss Morford has been active in Christian Endeavor work and we feel sure that she will prove very efficient in her new office. A little bird tells me that she has already started to work.

There is quite a difference between getting a few pomegranates and grapes occasionally which someone gives you and owning a farm of your own in Canaan.

SOCIETY NOTES

SECOND FRIENDS C. E. NOTES.

Our last C. E. business meeting and social was well attended and enjoyed by all. It was a Christmas social and we had a large Christmas tree. Everyone was to bring a present not to exceed ten cents and a name was placed on each package and these were exchanged. This caused lots of fun and excitement. Various sorts of presents were received. Suitable Christmas games were enjoyed. Everyone seemed to have a splendid time.

Doris and Carroll Tamplin, and baby, left us on Christmas Eve for California, where they will spend one week then go to New Orleans to sail for their new Mission Field in Central America. It was hard to part with them, but we are glad that our Society can be privileged to have two members who have gone out to tell other people of Jesus and His power to save. Some who have never heard His name. We wish them God's speed and His blessing upon their efforts.

Our C. E. Meeting on the first Sunday night of the New Year was a very impressive service. In the latter part of the service our president asked for all who would endeavor to serve Jesus in the coming year to the best of their ability, to come around the altar. All who were present, with few exceptions, went forward, and we had a very touching prayer service, asking God's blessing upon our lives for the coming year. God's presence was surely manifested and we, as a band of young people, felt that we could go forward through the coming year by God's help.

STAR.

The union Thanksgiving service was held in the Friends church and was well attended. The three ministers of the town brought fitting messages for the day.

Several of our members attended Quarterly Meeting at Valley Mound, November 28, 29. Clarkson Hinshaw was present and brought splendid messages.

The death of Baker Reed saddened the whole community, for he was well known as an honest and upright business man. His readiness to go was evidenced by his testimony a short time before his death. There are left his wife, Pearl Hadley Reed and three little sons. His death was one of the things hard to understand, but we doubt not God's wisdom.

Our pastor is conducting revival meetings at Valley Mound for two weeks.

Sunday, December 6, Herman Macey, of Greenleaf, was with us, both morning and evening, and brought clear and forceful messages.

S. P. Lindberg, our chorister, was called to Kansas because of the death of his brother. We miss him from our services.

Mr. and Mrs. Raymond Haworth and family, from Greenleaf, have moved into the community. Both Mr. and Mrs. Haworth were members of our C. E. when Mrs. Haworth was Hilma Larson.

We are glad to have them back with us.

There are mysterious whisperings among the various Sunday School classes concerning the furnishing of our new parsonage. Watch for a full report next month.

Daniel Bundy, formerly of Woodland, Idaho, passed away December 7th, after a protracted illness caused from cancer of the face. He and his aged wife were faithful attenders at our services as long as health permitted.

A joint business meeting of the C. E. and Builders class was held at the J. E. Roberts home December 11. The following C. E. officers were elected: President, Charles Haworth; Vice-President, Winston Roberts; Secretary, Helen Haworth; Treasurer, Faye McGrath; Pianist, Esther Roberts.

ROSEDALE.

Students of N. P. E. I. held a week-end conference at Rosedale on the first week-end in December. Rev. Mr. Bringdale gave several fine sermons.

The solos by Bess Owens Runyan were especially enjoyed. An all-day meeting was held on Sunday with a basket lunch at noon.

Mr. Porter preached at the church on December 13th.

The first white child born in Rosedale, Mr. John Jary, was honored with a birthday party on December 15, his seventy-fifth birthday. Among those present were people who used to attend Hope Chapel, Rosedale pioneer church.

On Saturday, December 19, the children enjoyed a Christmas party at the church.

On December 20, an enjoyable Christmas program was given by the Sunday School. The spirit of the "white gift" was strongly emphasized.

GREENLEAF

Ralph Choate is slowly improving. He has been able to be out to several of the services lately.

We were glad to see Alma Roberts at church again last Sunday.

More interest is being shown in our C. E. prayer meetings. When we pray much and try to do our best in taking part the meetings are really worth while.

We haven't very much news this month except about our revival. Mr. Wallam's sermons are real heart-searching; people are receiving definite and permanent blessings, some being saved and others responding to the call to holiness.

Let us each earnestly think of these words: "Send a world-wide revival and begin it in me."

WHERE?

Where are you going? You are journeying somewhere, traveling every day, every hour, yes, every moment. You are on your way NOW to—somewhere. WHERE? To live forever with your present master, for "His servants ye are, whom ye obey; whether of sin unto death or of obedience unto righteousness." Choose ye this day whom ye will serve."

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HIGHLAND.

At the last Quarterly Meeting held at South Salem we told Carroll and Doris Tamplin good-bye. We were sorry to see them leave but glad that they have the opportunity to do the work we would like so well to do.

Highland decided to make them a present of a steamer trunk. Other societies are also helping them prepare for their work in various ways.

On the evening of the 12th Calvin Thomas was surprised when his friends met to wish him a happy birthday and start him on another new year.

After a long illness Myron Lull is able to be out to church again. We are glad to see him again and hope he will gain strength fast.

Our revival meetings start December 27. Lindley Wells will be the evangelist.

OUR CORRESPONDENTS.

Perhaps the Friendly Endeavor readers would like to know who the various society correspondents are:

Highland—Earl Riggs.
 South Salem—Wilma Witbun.
 Rosedale—Armal Trick.
 Scotts Mills—Mrs. Frazier; Mrs. MacCracken, Newton Allen.
 Tacoma—Mrs. Myrtle Thomas.
 Seattle—Velma Cox.
 Entiat—Alice Hadley.
 Boise—Rosa Allen.
 Greenleaf—Verena Rinard.
 Melba—Kenneth Eichenberger.
 Star—Carol Heston.
 Newberg—Harold Smith.
 Springbrook—Lena Gulley.
 Chehalem Center—Mrs. W. E. Elliott.
 SherwoodAlma Readinger.
 Lents—Goldie Tamplin, 8037 58th Ave. S. E.
 West Piedmont—Myron Morford.
 in the still small voice.

BEAUTIFUL INCIDENT.

Dr. Lyman Beecher one stormy night preached to but one hearer, who went away after the sermon before the Doctor could speak to him. Twenty years afterward, in a pleasant village in central Ohio, a stranger accosted Dr. Beecher, saying: "Do you remember preaching twenty years ago in such a place to one single person?" "Yes, sir," said the Doctor grasping his hand. "I do indeed, and if you are the man, I have been wishing to see you ever since." "I am the man, sir, and that sermon saved my soul, made a minister of me, and yonder is my church."—E. S. D.

POET'S CORNER

2 Corinthians 12:9

Jesus is fully able
 To keep me in the way
 Jesus is more than willing
 To bless my soul each day.
 My feet are on the solid rock:
 His blood now sets me free.
 There's naught to dread, his blood was shed
 For folks like you and me.

Jesus is fully able
 To meet my every need.
 Jesus is more than willing
 My hungry soul to feed.
 Then why should I be troubled
 When He's near my soul to cheer?
 He's cleansed my soul and made me whole,
 His love casts out all fear.

Jesus is like the sunshine
 Upon a cloudy day.
 Jesus will be the Potter
 If you'll be to Him the clay.
 He'll fashion things you never dreamed
 Were hidden from you there.
 He knows the way to mold the clay
 To make the vessel fair.

MRS. M. S. WILBUR.
 (Contributed by Highland Society.)

DIVINE LEADERSHIP.

Prov. 4:12.

"As Thou Goest, Step by Step, I Will
 Open Up the Way Before Thee."
 Child of my love, fear not the unknown
 tomorrow,

Dread not the new demand life makes
 of thee:
 Thy ignorance doth hold no cause for
 sorrow
 Since what thou knowest not is known
 to Me.

Thou canst not see today the hidden
 meaning
 Of My command, but thou the light
 shall gain:
 Walk on in faith, upon My promise
 leaning,
 And as thou goest all shall be made
 plain.

One step thou seest—then go forward
 boldly,
 One step is far enough for faith to
 see;
 Take that, and thy next duty shall be
 told thee,
 For step by step thy Lord is leading
 thee.

Stand not in fear thy adversaries
 counting,
 Dare every peril, save to disobey:
 Thou shalt march on, all obstacles sur-
 mounting,
 For I, the Strong, will open up the
 way.

Wherefore go gladly to the task assign-
 ed thee,
 Having My promise, needing nothing
 more
 Than just to know, where'er the future
 find thee
 In all thy journeying, I go before.
 —Selected by E. S. D.

Many want thunder gust power more
 than they want love power. Elijah
 found God not in the earthquake, but

SECRET OF GUIDANCE.

The secret of having constant and clear guidance is keeping in constant vital touch with the Divine Guide, constantly abiding (dwelling) in Him, and letting Him rule every thought, every emotion, every volition, so that the will is entirely lost in His will. This can be brought about and maintained only by complete and continual abandonment to God and much and fervent communion with Him. "The Lord shall guide thee continually."

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